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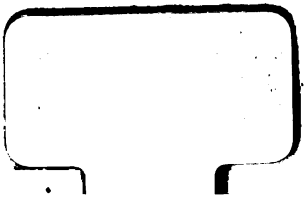

CATECHISING NOTES

ON

The Apostles' Creed;
The Ten Commandments;
The Lord's Prayer;
The Confirmation Service;
The Forms of Prayer at Sea;
The Form of Prayer for 20th June,
Thanksgiving for Harvest;
The Nine Beatitudes.

INTENDED FOR

THE USE OF TEACHERS IN SUNDAY SCHOOLS.

BY

A WORCESTERSHIRE CURATE.

Parker and Co.
OXFORD, AND 6 SOUTHAMPTON-STREET,
STRAND, LONDON.
1885.

Price One Shilling.

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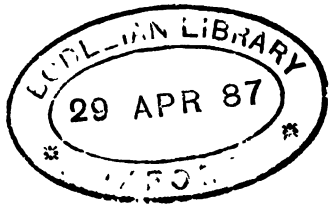

The Hymn-book referred to is "Church Hymns." S.P.C.K.

Printed by Parker and Co., Crown Yard, Oxford.

The Apostles' Creed

WAS used in very early times by the Christian Church, and may have been composed by the Apostles, for St. Paul speaks of a "form of knowledge," Rom. ii. 20, a "form of doctrine," Rom. vi. 17, and a "form of words," 2 Tim. i. 13, and exhorts St. Timothy to "hold fast the form of sound words," and tells us to "hold fast the profession of our faith." Heb. x. 23. But, even if the Apostles had not this Creed in exactly the form which we have, yet it exactly represents their doctrine, as we shall see.

It is usually divided into twelve Articles, ["Rehearse the Articles of thy Belief," Catechism,] of which one relates to God the Father, six to God the Son, one to God the Holy Ghost, and four to the Church.

ARTICLE 1.

"I believe in God the Father Almighty, Maker of heaven and earth."

I believe: not *we.* Yet the Lord's Prayer begins, *Our* Father, not *my.* The reason is, we can pray for others, but we cannot believe for others. "I believe" in Latin is "Credo," from which comes the word Creed, belief. "He that cometh to God must believe that He is." Heb. xi. 6. "The devils also believe" that much, "and tremble." St. James ii. 19. "I believe *in* God" means more than a mere belief that He exists. It means, I trust His character. And such trust must influence our life and conduct. Rom. x. 10.

God. A holy Name, not to be lightly spoken. Exod. xx. 7; Ps. xcix. 3, cxi. 9.

The Father. Our Father. St. Matt. vi. 9; Isa. lxiii. 16; Mal. ii. 10. But more especially, "the Father of our Lord Jesus Christ." Rom. xv. 6; 2 Cor. i. 3, xi. 31; Eph. i. 3; 1 St. Peter i. 3.

Almighty. Omnipotent. Rev. xix. 6; Job xlii. 2; Ps. ciii. 19; Dan. iv. 35.

Maker of heaven and earth. Gen. i. 1; Ps. xcvi. 5; Heb. xi. 3; first line of Hymn 22; verses 1, 2, 3 of Hymn 295; Rom. i. 20, and Hymn 518. Heaven means not only the sun, moon, and stars, but also the unseen world. So, in the Nicene Creed, God is called the Maker "of all things visible and invisible." He "hath made me and all the world." Catechism.

Hymn 529.

The Apostles' Creed.

ARTICLE 2.

I BELIEVE "in Jesus Christ, His only Son, our Lord," who Himself desires that as we believe in the Father so we shall believe in Him. St. John xiv. 1. We cannot truly believe in the Father without believing in the Son. 1 St. John ii. 23; St. John xii. 44. It is through the Son that we come to the Father. St. John xiv. 6. In the Son we see the Father. St. John xii. 45, xiv. 9. In honouring the Son we honour the Father. St. John v. 23. In the Son's Name we pray to the Father. St. John xvi. 23. So this second article naturally and properly follows the first.

Belief *in* (or on) Christ is the beginning of Christian doctrine. St. John ix. 35—38, xi. 27; Acts viii. 37, xvi. 31. See the power and value of this belief: Rom. i. 16, ix. 33, x. 11; 1 St. John v. 1, 5.

Jesus is another form of the name Joshua. [That explains how Jesus, not our Lord, is named in Acts vii. 45; Heb. iv. 8; Col. iv. 11.] The name means Saviour. Joshua saved the Israelites, and brought them into the Promised Land. Deut. xxxi. 23. Jesus "shall save His people from their sins," St. Matt. i. 21, and bring them into the heavenly Canaan. Hymn 519, verses 3, 4. His Name is "far above every name." Eph. i. 21; Phil. ii. 9, 10; Hymns 406, 387, 536.

Christ is the Greek form of the Hebrew word Messiah, meaning Anointed. St. John i. 41, iv. 25. Priests, prophets, and kings were anointed. Aaron: Exod. xxviii. 41. Elisha: 1 Kings xix. 16. David: 1 Sam. xvi. 12, 13; Ps. lxxxix. 20 (21 in Psalter). So our great High Priest (Heb. iv. 14, v. 5, 6, 10), and Prophet (Acts iii. 22, 23), and King (St. Matt. xxi. 5, xxv. 34), is called The Anointed of God, Ps. ii. 2; St. Luke iv. 18; Acts iv. 27; although His anointing was not (so far as we know) actually with oil, but was spiritual. Acts x. 38.

His only Son. St. John i. 14, 18, iii. 16, 18; 1 St. John iv. 9. Jesus alone is called "the Son of God." [The italics shew that this title is not really used in St. Luke iii. 38.] St. Luke i. 35; St. Matt. xxvii. 43, 54; St. John x. 36; 1 St. John iv. 15; Hymn 85, verse 2. Christians are sons of God by adoption through Jesus. Eph. i. 5.

Our Lord. Rom. vi. 23, viii. 39; Gal. vi. 14; 1 Thess. iii. 13, v. 23, 28; Hymn 488. Because He is our Lord we bind ourselves to His service, by the baptismal covenant.

The Apostles' Creed.

ARTICLE 3.

The Incarnation.

I believe that "He was conceived by the Holy Ghost,
born of the Virgin Mary."

HOW could "the Son of God" [see previous article] become man? By being born of a human mother. Gal. iv. 4. He had no earthly father[a]. Joseph was only called His father by supposition, St. Luke iii. 23, and sometimes the sacred writers pointedly avoid calling Joseph His father. St. Luke ii. 43; St. Matt. i. 16, where "whom" is (not plural but) feminine singular. God only was His Father, as is implied in the statement that He was born of a Virgin. Verses 2 and 4 of Hymn 85. As God made "the first man, Adam," 1 Cor. xv. 45, without any earthly parents, so was "the last Adam" (1 Cor. xv. 45) made of but one earthly parent, Mary. He was conceived by the Holy Ghost.

We never gain good by attempting to pry into the working of a miracle. And this was a miracle—the Incarnation of God the Son; so we must be content with the mere record of the fact: and perhaps the plainest statement of it is the angel Gabriel's prophecy addressed to the Virgin herself. St. Luke i. 35: lay stress on "therefore." Verse 2 of Hymn 406. [Remember her song of praise, Magnificat.] See also an angel's declaration to Joseph, St. Matt. i. 20; and the ancient prediction, Isa. vii. 14.

Study St. John's record of the "in-carnation," the putting on of our flesh by Christ. [1 Tim. iii. 16; 1 St. John iv. 2; 2 St. John 7; Rom. i. 3, viii. 3; Heb. ii. 16.] "The Word, which was in the beginning, and was God, was made flesh, and dwelt among us." St. John i. 1, 14; verse 2 of Hymn 80.

[a] He is called "the Son of man." The Hebrew, Greek, and Latin languages have two separate words for "man." One means a human being, whether man or woman, and this is the word used here. The other, which means a male and not a female, is not used in the name "Son of man."

The Apostles' Creed.

ARTICLE 4.

I believe that He "suffered under Pontius Pilate, was crucified, dead, and buried."

CHRIST *suffered* death *under* the government of *Pontius Pilate*, who was the Roman Procurator of Judæa from A.D. 26 to 36. It was because this was a *Roman* Governor that the death was crucifixion. A Jewish government would have put Jesus to death by stoning, Lev. xxiv. 16, the punishment for blasphemy, with which He was charged. St. Matt. xxvi. 65, 66. The Jews in their conquered state had not the legal power of putting to death. St. John xviii. 31. Their stoning St. Stephen was the illegal deed of a mob. Acts vii. 59. So were their attempts to stone Jesus. St. John viii. 59, x. 31.

Was cruci-fied, fixed to a cross, of wood. Verses 1 and 2 of Hymn 577. How often we are told that all these things were in fulfilment of the prophetical Scriptures! St. John xix. 24, 28, 36, 37. The twenty-second Psalm, for instance, is a prophecy about the Crucifixion, [verses 7, 8, 14, 15, 17, 18,] and the Lord began to say this Psalm as He hung upon the Cross. St. Matt. xxvii. 46. The Old Testament has so many allusions to the suffering of Christ for us that it is plain that this plan for our salvation was laid by God long, long before. 1 St. Peter i. 20; Rev. xiii. 8; verse 2 of Hymn 352. Christ Himself says it was necessary He should fulfil those prophecies. St. Luke xxiv. 25—27, 44—46; St. John iii. 14. Hymn 547.

Dead. He foretold this. St. Matt. xvi. 21; 1 Cor. xi. 26; and (with His latest breath) St. Luke xxiii. 46. And He declared that He died of His free will. St. John x. 18. And after rising again He said that He had been dead. St. Luke xxiv. 46. Both His enemies [St. John xix. 33,] and His friends [St. Luke xxiii. 52 to xxiv. 1] were sure of His death. It is necessary for us to believe in His death, or we cannot believe in His resurrection nor in Himself. 1 Thess. iv. 14; 1 Cor. xv. 16, 17.

Buried. "... God's dying Son
Passed through the grave, and bless'd the bed."—*Watts.*
He shared the common lot, "earth to earth, ashes to ashes, dust to dust," [Gen. iii. 19,] and taught us not to fear the grave. Verse 3 of Hymn 21; and verse 1 of Hymn 405.

The Apostles' Creed.

ARTICLE 5. First half.

I believe that "He descended into hell."

READ the Third of the Thirty-nine Articles. We commonly use the word hell to designate the place of torment. But here it is put for Hades, and means the unseen state, good or bad, after death. "The word Hades signifies indefinitely the state of separation, whether blessed or accursed; it means only 'the invisible place,' or the region of darkness, whither whoso descends shall be no more seen. For as among the heathens the Elysian fields and Tartara are both in Hades, so among the Jews and Christians paradise and gehenna are the distinct states of Hades."—*Jeremy Taylor.* He descended into hell means much more than the being laid in the grave, which was stated in our belief that "He was buried." While His marred and wounded body (Isa. lii. 14, liii. 5) rested in the grave all the Sabbath [rest-day], His spirit went into the unseen world (Hades) on an errand of mercy. 1 St. Pet. iii. 18, 19. "I have the keys of Hades." Rev. i. 18. Hardly anything is revealed to us about that world. And nothing is told us about Christ's merciful journey thither, except the mere fact. There He met the penitent thief, St. Luke xxiii. 43, on "this day" (towards its close) of their crucifixion—the first of His three days' "sojourn 'midst the dead." Verse 5 of Hymn 581.

The ancient idea of Hades was that it was situated somewhere in the heart of the earth. So we have taken to speak of our Lord's "*descent* into hell." "He went down." Creed at Baptism. So, when He announced it beforehand, He said He would "be three days and three nights in the heart of the earth." St. Matt. xii. 40. [He was in Hades only three days and *two* nights really: but this coupling of day-and-night, day-and-night, was a form of speech.] St. Paul seems to refer to this in Eph. iv. 9; Phil. ii. 10, end. And St. Peter, besides writing of it (as mentioned above), also preached about it, Acts ii. 27, 31. See how he speaks both of the body and of the spirit of his Lord[b]; that His flesh laid in the grave did not turn to decay; and that His soul did not remain in Hades, which is as much as saying that His soul did go there. Though He once "was dead," yet "it was not possible that He" who has "the keys of hell (Hades) and death should be held by death." Rev. i. 18, and Acts ii. 24.

"Sleep'st Thou indeed? Or is Thy spirit fled,
At large among the dead?
Whether in Eden bowers Thy welcome voice
Wake Abraham to rejoice[c],
Or in some drearier scene Thine eye controls
The thronging band of souls,
(That, as Thy blood won earth, Thine agony
Might set the shadowy realm from sin and sorrow free,)
Where'er Thou roam'st, one happy soul, we know,
Seen at Thy side in woe[d],
Waits on Thy triumph."—*Keble: Easter Eve.*

[b] "Of a reasonable soul and human flesh subsisting."—*Ath. Creed.*
[c] St. Luke xvi. 22; St. John viii. 56. [d] St. Luke xxiii. 40—43.

The Apostles' Creed.

ARTICLE 5. Second half.

I believe that "the third day He rose again from the dead."

THE dead body of the crucified Saviour was buried on Friday afternoon, later than three o'clock ("the ninth hour," St. Mark xv. 34), and before six o'clock, when the Sabbath would begin. St. Luke xxiii. 54. St. John (xix. 31,) records the anxiety of the Jews to get the crucifixion all over before six o'clock. Deut. xxi. 22, 23. Laid in the tomb on Friday, the Lord's resurrection on Sunday was on *the third day*. St. Matt. xvi. 21, xvii. 23, xx. 19, xxvi. 61, xxvii. 40, 63; 1 Cor. xv. 4. He rose "early the first day of the week." St. Mark xvi. 9. Disciples came to the sepulchre "as it began to dawn," St. Matt. xxviii. 1, "very early in the morning, at the rising of the sun," St. Mark xvi. 2, and found Him not there, "for He is risen." St. Matt. xxviii. 6; Hymn 134.

"Now empty are the courts of Death,
And crushed thy sting, Despair;
And roses bloom in the desert tomb,
For Jesus hath been there."—*Heber.*

He rose again with the same body, for it still had the nail and spear wounds. St. Luke xxiv. 39, 40; St. John xx. 27. First half of Fourth of the Thirty-nine Articles. During the forty days which He spent on earth until His ascension to heaven, "He shewed Himself alive by many infallible proofs (Acts i. 3), being seen" by many witnesses, we cannot tell how often, but we know of eleven times:—1. By Mary. St. Mark xvi. 9. 2. By two Marys. St. Matt. xxviii. 9. 3. By St. Peter. St. Luke xxiv. 34. 4. By Cleopas and another. St. Luke xxiv. 15. 5. By the ten. St. John xx. 19. 6. By the eleven. St. John xx. 26. 7. By seven. St. John xxi. 2. 8. By the eleven. St. Matt. xxviii. 16. 9. By above 500. 1 Cor. xv. 6. 10. By St. James. 1 Cor. xv. 7. 11. By all the apostles. 1 Cor. xv. 7.

His resurrection on Sunday makes that "the Lord's day." Rev. i. 10. From then till now the Church has kept the first (instead of the seventh) day, as a weekly memorial of her Lord's resurrection, and as her "Sabbath," i.e. day of "rest" and of meeting for worship. We have records of the first and second [see 5 and 6 above] of these Lord's Days, and of the eighth. Acts ii. 1. See also Acts xx. 7, and 1 Cor. xvi. 2; Hymns 39, verse 2; 41, verses 1 and 2; 46, verse 2.

"On the first Christian sabbath eve[e],
When His disciples met,
O'er His lost fellowship to grieve,
Nor knew the Scriptures yet[f],—

"Lo! in their midst His form was seen,
The form in which He died,
Their Master's marred and wounded mien,
His hands, His feet, His side."—*Montgomery.*

Not alone did He rise *from the dead*. St. Matt. xxvii. 53, observe "after." He was the first—"the firstfruits of them that slept." First verse of Lesson at Burial. His rising from the dead, Who proclaims Himself "the Resurrection and the Life," St. John xi. 25, is the ground of our belief that we too shall rise from death. 1 Cor. xv. 14, 22, 45; Hymn 135.

[e] Sunday evening. [f] St. Luke xxiv. 27.

The Apostles' Creed.

ARTICLE 6.

I believe that "He ascended into heaven, and sitteth at the right hand of God the Father Almighty."

AFTER resurrection on Sunday the Lord spent forty days on earth, and then, on Thursday, *He ascended into heaven* as He had foretold. St. John vi. 62, xx. 17; Ps. xxiv. 7—10. Read history of this, twice written by St. Luke, at end of Gospel and at beginning of Acts, and compare it with the evening first lesson for Ascension Day. The ascension took place from the hill Olivet (Acts i. 12) near Bethany (St. Luke xxiv. 50). Observe that now the disciples bore the separation "with great joy," St. Luke xxiv. 52; whereas they had "mourned and wept" (St. Mark xvi. 10; St. John xx. 11), at their previous parting from Him when He died. Was this difference in their feelings because they now had the promise of the Holy Spirit? St. Luke xxiv. 49; Acts i. 8. No: for they had had that same promise before the crucifixion. St. John xiv. 16, 26, xv. 26, xvi. 7. But now at last they had put away "their unbelief and hardness of heart," (St. Mark xvi. 14,) and they "perfectly and without all doubt" believed (Collect, St. Thomas), as must we who have the "Creed" of the Apostles, and who say "I believe." Such full and true belief will be a source of "great joy" to us, as to them. Hymn 488.

Remember the Lord's last words on earth. St. Matt. xxviii. 19. It is on condition of our honouring that parting direction that we may take to ourselves the promise, "Lo, I am with you alway, unto the end of the world." St. Matt. xxviii. 20. Then the separation from our ascended Lord is only a separation from His bodily presence. See Fourth of Thirty-nine Articles. Let us learn what St. Paul teaches in Col. iii. 1—3. The Saviour ascended into heaven "to prepare a place for" us, St. John xiv. 2, and "our citizenship [that is what conversation means here] is in heaven" with Him. Phil. iii. 20. There St. Stephen saw Him. Acts vii. 55, 56. Jesus is our "great High Priest," Heb. iv. 14, *and sitteth at the right hand of God* (St. Mark xvi. 19[E]) "to make intercession for them that come unto God by Him." Heb. vii. 25. To Him *the Father Almighty* hath given all power in heaven and in earth. St. Matt. xxviii. 18; Hymn 552.

"Messiah now is gone before
To the blest realms of light:
O thither may our spirits soar,
And wing their upward flight!

"To guide us to Thy glories, Lord,
To lift us to the sky,
O may Thy Spirit still be poured
Upon us from on high."

Verse 18 of *Te Deum.*

The Apostles' Creed.

ARTICLE 7.

I believe that "from thence He shall come to judge the quick and the dead."

FROM thence. Whence? From where He now sits, as stated in previous Article. *He shall come* "in His glory," St. Matt. xxv. 31; Acts i. 11, "in the last day." St. John xii. 48. (A contrast to His first coming "to visit us in great humility." Collect, First Sunday in Advent.) We know not when it will be. St. Matt. xxiv. 36, 42, 44. Read the inspired descriptions of that day by St. Paul, 1 Thess. iv. 13 to v. 2, and by St. Peter, Second Ep. iii. 7—13. That the day of Christ's second coming does not mean the day of our death is plain from 1 Thess. iv. 16, 17. The difference between those two days is shewn by Dr. Doddridge in these lines:—

"The day approacheth, O my soul,
The great decisive day,
Which from the verge of mortal life
Shall bear thee far away.

"*Another* day more awful dawns,
And lo! the Judge appears:
Ye heavens, retire before His face;
And sink, ye darkened stars.

"Yet does one short preparing hour,
One precious hour remain:
Rouse then, my soul, with all thy power,
Nor let it pass in vain."

Though we do not know the time of our Lord's second advent, yet we know its purpose. "We believe that Thou shalt come to be our Judge." Te Deum. That is why [next verse] we must pray Him, "Help Thy servants;" as we do in Collect, Third Sunday in Advent. Christ said of His first coming, "I came not to judge the world, but to save the world." St. John xii. 47. His second coming will be *to judge* it. Acts xvii. 31. This was foretold from the earliest times. St. Jude 14; Ps. l. 3; Dan. vii. 9, 22. Both *the quick* (i.e. the living) *and the dead* will be judged. 1 Thess. iv. 13—17; ["prevent" in verse 15 means precede]. Those who are then living on this earth will "all be changed," 1 Cor. xv. 51, 52, so as to be enabled to "inherit the kingdom of God," verses 50, 53; and "the dead shall be raised incorruptible." Verses 52, 44; Hymn 375.

Not only words and deeds but even our secret thoughts will then be judged. Eccl. xi. 9, xii. 14; St. Matt. xii. 36, 37; Rom. ii. 16, xiv. 10, 12; 1 Cor. iv. 5; 2 Cor. v. 10. The virtuous and the wicked will be judged by God the Son (St. John v. 22) for reward or punishment. St. John v. 27—29; St. Matt. xxv. 46; last four verses of Athanasian Creed; Hymn 592, verses 11—14.

The Apostles' Creed.

ARTICLE 8.

"I believe in the Holy Ghost."

THERE is less revelation respecting the Third Person in the Godhead. St. Paul found at Ephesus a dozen earnest seekers after truth who had never heard of Him at all. Acts xix. 1—7. "And how could they believe in Him of Whom they had not heard?" Rom. x. 14. Consequently they were not Christians. Then St. Paul gave them Christian baptism, which is "in the Name of the Father, and of the Son, and of the Holy Ghost." St. Matt. xxviii. 19. That is the baptism which we received; and so we have heard of the Holy Ghost; and, as "faith cometh by hearing" (Rom. x. 17), so we believe in the Holy Ghost, the Lord, Who is the giver of spiritual life (Nicene Creed), "Who sanctifieth me and all the elect people of God." Catechism. Collects for Whitsun and Nineteenth Sunday after Trinity.

This word, Ghost, which we use as a holy name for God, is an old Saxon word, meaning Spirit or Breath. "God is a Spirit." St. John iv. 24. When Christ said to His disciples, "Receive ye the Holy Ghost," He *breathed* on them. St. John xx. 22. He also spoke of Himself as sending the Holy Ghost, St. John xvi. 7, [and see Acts ii. 33 and Hymn 481,] and spoke of the Father as sending the Holy Ghost in the Name of the Son. St. John xiv. 26, 16. These revelations are above our fully understanding; but because of them we speak (in the two other Creeds) of the Holy Ghost as "proceeding from the Father and the Son." So at a Christening our prayer is, "Give Thy Holy Spirit to this infant:" and at Confirmation we pray that the Holy Ghost may be sent again to those on whom the hand of Christ's Bishop is laid.

How necessary for our salvation it is to believe in and to honour this Third Person in the Holy Trinity we learn from Christ's declaration that sinning against or speaking against the Holy Ghost is worse than speaking against Christ, and worse than any other sin. St. Matt. xii. 31, 32. There is good reason then for the solemn words of the Fifth of the Thirty-nine Articles of Religion. Learn the Hymn to God the Holy Ghost, "Come Holy Ghost, our souls inspire," twice printed in the Prayer-book; Ordering of Priests, and Consecration of Bishops: No. 346 in Hymn-book.

The Holy Ghost, being a Spirit, is Himself invisible. St. John i. 18; 1 Tim. i. 17. But once He took the form of a dove (the emblem of purity and innocence), St. Matt. iii. 16, and of cloven tongues of flame. Acts ii. 3; Hymn 153, verses 2 and 3.

The Apostles' Creed.

ARTICLE 9.

I believe in "the Holy Catholic Church, the Communion of Saints."

AS this is one Article of Belief, and not two, so we will not think of the Church and the Fellowship of Saints as two different things. The Church is that Fellowship. First half of Nineteenth of Thirty-nine Articles[h]. Church, or Kirk, is from a Greek word meaning "the Lord's Household." Collects, Fifth Sunday after Epiphany, and Twenty-second Sunday after Trinity. That holy Household is a community of holy people, or, at least, of those who are striving after holiness. Titus ii. 14; third answer in Catechism. It is called *holy* because it is a Divine Institution designed to promote holiness on earth, and so to educate its members for the perfect holiness of heaven. End of Ps. xciii.; Exod. xxviii. 36. *Catholic* means "universal." The Church of God is no longer one chosen nation (Israel) but is

"Elect from every nation,
Yet one o'er all the earth."
Beginning of 2nd verse of Hymn 509.

"Jesus out of every nation
Hath redeemed us by His Blood."
End of 1st verse of Hymn 332.

Acts x. 9—16, 34, 35; 1 Cor. xii. 13. This is according to the direction of the Founder of the Church. St. Matt. xxviii. 19; St. Mark xvi. 15. The *Church* is "the mystical body" of Christ, "which is the blessed company of all faithful people." Thanksgiving after Communicating; Col. i. 24, 18. We who have been "grafted into the body of Christ's Church" [Baptism Service, after the Reception; Rom. xi. 17, 19, 23, 24; St. John xv. 1—8] and "incorporated into His holy Church" [Thanks after Baptism] and "made members of Christ" [Second Answer in Catechism] are His body. 1 Cor. xii. 27. "Member" means "limb." 1 Cor. xii. 12—27. This Church is Militant (on earth) and Triumphant (in heaven). Hymn 371.

The holy members [saints] of this "household of God," Eph. ii. 19, have *Communion* [i.e. fellowship] with God and with one another. With God the Father. 1 St. John i. 3. With God the Son. 1 Cor. i. 9. With God the Holy Ghost. 2 Cor. xiii. 14; Phil. ii. 1. With one another. 1 St. John i. 7; Acts ii. 42; 2 Cor. vi. 14. But "without holiness no man shall see the Lord." Heb. xii. 14. Therefore this Communion with Him is only for the *Saints*. That word means "holy," and is applied to us who have been "called to be holy." Rom. i. 7; Eph. i. 4; Col. i. 22; Levit. xix. 2, xx. 26; 1 St. Peter i. 15, 16. How can we who acknowledge ourselves "miserable sinners" [beginning of Litany] be reckoned in the Community of Saints? If we desire holiness sincerely, the desire is accepted by God, 2 Cor. viii. 12, and for Christ's sake our unholiness is "not imputed" to us. 2 Cor. v. 19.

Hymn 513.

[h] In Acts ii. 41—47, is a picture of the primitive Church, having the essential characteristics of the two Sacraments and of adherence to apostolic doctrine and fellowship.

The Apostles' Creed.

ARTICLE 10.

I believe in "the forgiveness of sins."

BY placing the eleven sentences at beginning of Morning and Evening Prayer the Church shews the importance of this Article of Belief. The sentences teach three steps towards forgiveness:—1. "Acknowledge transgressions" (second, or "confess sins," eleventh), 2. "Repent" (eighth). 3. Endeavour to amend and to "do right" (first).

Another necessary step is expressed in the Nicene Creed,—Baptism: "I acknowledge one Baptism for the Remission of sins." This step we took in infancy when we entered into Covenant with God. He "will most surely keep and perform His part" of that Covenant "to release us of our sins," if we "also faithfully, for our part," fulfil its terms. Priest's speech to Godparents at font.

How does the Saviour help us? We "call His name Jesus; for He shall save His people from their sins." St. Matt. i. 21. One way in which Jesus does this is "by turning us from our iniquities." Acts iii. 26. But there is another way also, as declared by St. John Baptist: "Behold the Lamb of God, which taketh away the sins of the world." St. John i. 29; 1 St. Peter i. 19. This sacrifice averts the wrath of God from the people of His Covenant. Exod. xii. 21—23. Thus did Christ "reconcile His Father to us." Second of Thirty-nine Articles; Heb. ix. 22.

"The wages of sin is death." Rom. vi. 23. But the Lamb of God (Gen. xxii. 8) bore that punishment for us. Isa. liii. 4, 5, 6; 1 St. Peter ii. 24. He "offered one sacrifice for sins for ever." Heb. x. 12. Hymn 542. And He has "committed to His Church the ministry of this reconciliation." 2 Cor. v. 18—20; verse 5 of Hymn 133. God "hath given power and commandment to His ministers" to preach this Gospel (St. Mark xvi. 15), this "good news" of the forgiveness of sins, by "declaring and pronouncing it to His people." The Absolution in Morning and Evening Prayer; St. John xx. 23.

We who believe in this Divine forgiveness, and seek it, must ourselves be ready to forgive. Eph. iv. 32; St. Matt. xviii. 21—35; Lord's Prayer; St. Mark xi. 25. And, after Confirmation, we must make use of the Sacrament of the Lord's Supper, "for the continual remembrance of the sacrifice of the death of Christ and of the benefits which we receive thereby." See last Question and Answer in Catechism.

The Apostles' Creed.

ARTICLE 11.

I believe in "the resurrection of the body," not of the soul.

IF we did not form our belief from revelation we should perhaps say just the reverse. Resurrection means rising again from the dead; therefore our Christian belief in resurrection is a belief in the resurrection of the body only, because we are taught that the soul does not die and is not buried in the grave, and so the soul needs no resurrection. "The souls of the righteous are in the hand of God. In the sight of the unwise they seemed to die; yet is their hope full of immortality." Wisdom of Solomon iii. 1—4; Acts vii. 59. At death God takes unto Himself the soul; and we commit only the body to the ground to await the resurrection when it shall be changed from vileness to glory. Burial Service.

The resurrection of Christ was the type of ours. Rom. vi. 5; Collect for Easter Even. Whilst His Body lay dead, His Spirit "descended into" the unseen world on an errand of mercy to the spirits there. 1 St. Peter iii. 18, 19. Therefore His Easter resurrection was of the Body alone, and not of the Spirit, which had not died at all. And with the same Body He was seen to ascend to Heaven. Fourth of Thirty-nine Articles. So "may His Body and Blood preserve our body unto everlasting life." Minister's words in Holy Communion, when delivering the sacred Memorials; St. John vi. 53—58.

"The reasonable soul and flesh is one man." Athanasian Creed. The former is immortal, the latter mortal. St. Matt. x. 28. Their separation we call death. Their reunion will be at the resurrection of the body.

This article of our Creed is not hard to believe: for the resurrection of the body has been often seen. 1 Kings xvii. 22; 2 Kings iv. 32—36, xiii. 21; St. Luke vii. 14, viii. 54; St. John xi. 43, after decomposition had begun, verse 39; St. Matt. xxvii. 52, x. 8, xi. 5; and the resurrection of the Lord Himself. We experience a semblance of resurrection in our daily rising from sleep. St. Luke viii. 52; St. John xi. 11—13; third verse of Hymn 21; fourth verse of Hymn 28; and in the annual burst of spring from the tomb of winter. Verse 6 of Hymn 61; verse 2 of Hymn 135; St. John xii. 24; 1 Cor. xv. 36—38, 42—44. And we know that a body laid in the grave does not stay there: if we looked for it in a few years we should find it gone: and though, like the Egyptians, we preserved it for thousands of years, Gen. l. 2, 26; 1 St. Peter iii. 8, yet we could not prevent gradual dissolution.

The general resurrection has not taken place yet, 2 Tim. ii. 18, but will be "at the last day." St. John vi. 39, xi. 24; v. 25—29; Job xix. 25, 26; Dan. xii. 2; Rev. xx. 13. Then God will "quicken (i. e. give life to) our mortal bodies." Rom. viii. 11. Those who are then living on earth will not die but will be changed. 1 Thess. iv. 16, 17; 1 Cor. xv. 51—53; Phil. iii. 21.

The Apostles' Creed.

ARTICLE 12.

I believe in "the life everlasting. Amen."

AS in this world life is either happy or unhappy, so will it be in the world to come. But in the Scriptures the expressions "eternal life" and "everlasting life" always mean happy life in heaven. Nevertheless the Scriptures plainly reveal that there will be also another kind of eternal life, worse than death, a life of punishment. "After death the judgment." Heb. ix. 27. "The harvest is the end of the world," when the wheat and tares, which have grown together, will be separated. St. Matt. xiii. 24—30, 36—43. At the resurrection to judgment (2 Cor. v. 10) we shall receive sentence of blessed "life" or of "damnation." St. John v. 29; Hymn 375.

"The damnation of hell" (St. Matt. xxiii. 33) is described by Him who has the keys of hell. Rev. i. 18; St. Mark ix. 44, 46, 48. It is "eternal," St. Jude 7, and "everlasting." St. Matt. xxv. 41, 46. Dives was "tormented in this flame." St. Luke xvi. 24. From such an eternal life as that we pray the Saviour to preserve us: "From everlasting damnation, good Lord, deliver us." Litany.

The eternal life which we "seek for" (Rom. ii. 7) is in heaven, St. Matt. vi. 20, 21, where shall be no more hunger, nor thirst, nor sorrow, nor pain, nor death, Rev. vii. 16, xxi. 4, but rest, Heb. iv. 9, and peace, Isa. lvii. 2, and joy. St. Matt. xxv. 21, and last verse of Ps. xvi. That perfectly blessed life is at present "hid with Christ in God." Col. iii. 3. His is "a long life, even for ever and ever," Ps. xxi. 4, and, "if we be risen with Him," Col. iii. 1, our life too will be for ever. Col. iii. 4. "Truly to know God is [even now the beginning of] everlasting life;" Collect, St. Philip and St. James; St. John xvii. 3; and so we pray, "Grant us in this world knowledge of Thy truth, and in the world to come life everlasting." St. Chrysostom in Morning and Evening Prayer.

"Days, months, and years must have an end;
Eternity has none,
'Twill always have as long to spend
As when 'twas first begun.

"Great God, a mortal cannot tell
How such a thing can be;
I only pray that I may dwell
That long long time with Thee."

Miss Taylor of Ongar.

Amen. So it is; so I do believe: or, perhaps, So may it be; so may I believe. "Lord, I believe; help Thou mine unbelief." St. Mark ix. 24.

The Decalogue.

Exod. xxxi. 18; xxxii. 16; xxxiv. 1.

The following ten papers are based upon "Instructions on the Ten Commandments," by Rev. Hugh Bennett: recommended by the School Inspectors of the Diocese of Worcester. Third Edition. Price Sixpence. Published by Simpkin and Marshall, London.

The First Commandment.

It forbids these sins:

1. To be an atheist, i.e. to have *no* God. Ps. xiv. 1.
2. To be a polytheist, i.e. to have *many* Gods.
   Sun, Moon, Tuesco / Mars } Woden / Mercury } Thor / Jupiter } Freya / Venus } Saturn,
   after which the days of week are named, were worshipped in England 1800 years ago.
3. To form our idea of God from our own speculations or fancy, instead of from His Revelation of Himself: e.g. to think of Him as *all* mercy and nothing else, or *all* justice and nothing else, or as only one Person or two Persons.
4. To put a thing into His place, by trusting to it more than to Him, e.g. money, knowledge, skill, human friendship.

Dagon, 1 Sam. v. 2. Worship of Baal in Ahab's reign. Solomon, 1 Kings xi. 5. The Athenians, Acts xvii. 16, 23. People of Lystra, Acts xiv. 11—13.

It requires this duty:

To have the True God for our God.

i. The True God, revealed as Three Persons in One God: compare St. Matt. xxviii. 19, with Deut. vi. 4.

ii. To have Him *for our God*, i.e. to give Him the first place in our heart and mind and soul. "What is thy duty towards God?" Answer in Catechism.

Elijah and Baal, 1 Kings xviii. 21. Joshua's declaration, Josh. xxiv. 15. Our Lord and Satan, St. Matt. iv. 10. Abraham offering Isaac shewed he loved God best, Gen. xxii. Three Israelites, Dan. iii. 16—18.

The Creed says, "The Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity." The three Creeds all illustrate the First Commandment. First and last verses of Hymn 529.

The Second Commandment.

It forbids these sins:

1. Idolatry. Making an image to worship it.
   Aaron: Exod. xxxii. 1, &c.
   Jeroboam: 1 Kings xii. 28.
2. Superstition. (1.) Using improper ways of worship, forbidden or unauthorised.
   The following of Korah, &c., Numb. xvi.
   Superstition. (2.) Seeking help or knowledge by witchcraft or spiritism.
   Saul: 1 Sam. xxviii. 7.

It requires these duties:

1. To worship God in spirit and in truth.
   St. John iv. 23, 24.
   The Publican: St. Luke xviii. 13.
2. To bow down to Him bodily as well as mentally, shewing humble adoration and worship in outward posture.
   Deut. ix. 18, 25; Job i. 20; Ps. lxxii. 11; St. Matt. ii. 11, xxviii. 9; St. Mark iii. 11; St. Luke v. 8, viii. 28, 41, xvii. 16; St. John xi. 32; Rev. iv. 10, v. 8, 14, xix. 4.

Therefore we *kneel* in our public and private worship.
"Let us worship, fall down, and kneel." Venite.
Isa. xlv. 23; Rom. xiv. 11; Phil. ii. 10.

The Third Commandment.

See First Petition in Lord's Prayer: page 27.

IT forbids these sins:

1. Speaking against God, i.e. Blasphemy.
   Levit. xxiv. 10—16; St. Luke xxii. 65.
2. Taking a false oath, i.e. Perjury.
   Jer. v. 2; St. Matt. xxvi. 72.
3. Making rash vows.
   Judges xi. 30; 1 Sam. xiv. 39; St. Matt. xiv. 7.
4. Using the holy Name lightly, as, "By God."
   Acts xix. 13, 14.
5. Making jokes out of God's Word, or quoting it for an evil purpose.
   St. Matt. iv. 6.
6. Bad conduct in God's House.
   St. Matt. xxi. 12, 13.
7. Cursing and idle swearing. These are really prayers to God,—prayers malicious or not meant, and therefore a false mockery.
   St. Mark xiv. 71.

It requires these duties:

1. Reverence towards the Almighty and all that is His; His Name, His Word, His House, His Sacraments.
   "We worship Thy Name." Te Deum. "Holy is His Name." Magnificat.
   Ps. cxix. 161, cxxxviii. 2, v. 7.
2. Care to speak truth after calling God to witness, as in taking an oath.
   Jer. xii. 16. The Thirty-ninth Article.
3. Care to fulfil religious vows, such as are made at Baptism, Confirmation, Marriage.
   Eccl. v. 2, 4.
4. Care to carry out good resolutions.

"Graft in our hearts the love of Thy Name."—Collect, Seventh Sunday after Trinity.

The Fourth Commandment.

THE Sabbath was ordained to be a memorial (1) of God's resting from the work of the creation (Gen. ii. 2, 3), and (2) of His bringing the Israelites out of the bondage of their slave-work in Egypt. Deut. v. 15. The Sabbath was on Saturday.

The Sunday was substituted for the Sabbath (St. Mark ii. 28), to be a memorial of Christ's Resurrection on the first day of the week, whereby God delivered us from the bondage of death. 1 Cor. xv. 55 and 57; Hymn 41, verses 1, 2; and Hymn 131.

The second time the Lord came among His disciples after resurrection was Sunday. St. John xx. 26.

The Holy Ghost was given on Sunday. Acts ii. 2.

Sunday was the holyday of the Apostles and first Christians. Acts xx. 7; 1 Cor. xvi. 2.

St. John calls it the Lord's Day. Rev. i. 10.

Sabbath means "rest:" so the first day of the week, if it be the day of rest, may properly be called the Sabbath.

The Commandment forbids these sins:

1. Giving all our days to things of this world.
2. Doing common work, other than work of necessity, piety, or charity on the Lord's day.
   Exod. xvi. 27—30; Numb. xv. 32—36; Nehem. xiii. 19—22.
3. Spending the Lord's day in idleness, or in worldly schemes (Amos viii. 5, wishing it over, why?) and amusements.

It requires this duty:

To keep the Lord's day holy. Isa. lviii. 13.

1. By joining the public worship of the Church. Ps. cxxii. 1; St. Luke iv. 16, it was His *custom;* Heb. x. 25.
2. By works of charity. St. Matt. xii. 10—12; St. Luke xiii. 14—16.
3. By reading for our own religious improvement. 2 Tim. iii. 15.

The Fifth Commandment.

St. Matt. xix. 19.

IT is the first on the Second Table, (Exod. xxxi. 18), and it is the first that has a promise attached to it,—"that thy days," &c. Eph. vi. 2.

It forbids these sins:

Disobedience and disrespect to parents. 2 Sam. xv. 10; 1 Kings i. 5; Prov. xxx. 17.
Rebellion against rulers. Numb. xiv. 4—10; 1 Kings xii. 19.
Disrespect toward elders. 1 Kings xii. 8; 2 Kings ii. 23.

It requires these duties:

To "love, honour, and succour" father and mother, after the example of Joseph and of Ruth.
"Honour," (1) by obedience: Gen. xxii. 9; Prov. xxiii. 22; Jer. xxxv. 6; St. Luke ii. 51; Col. iii. 20.
(2) by reverence: Gen. ix. 23.
"Succour:" St. Mark vii. 9—13; St. John xix. 26, 27.
To "honour and obey the Queen, and all that are put in authority under her: to submit myself to all my governors, teachers, spiritual pastors and masters: to order myself lowly and reverently to all my betters."

The Sixth Commandment.

St. Matt. xix. 18.

It forbids these sins:

1. Murder. See the sentence upon it. Gen. ix. 6.
   Cain.
   Joab murdered Abner and Amasa. 2 Sam. iii. 27, xx. 10.
   David murdered Uriah. 2 Sam. xi. 15.
   The murder of our Lord. Acts v. 30.
2. Suicide, i.e. self-murder.
   Judas. St. Matt. xxvii. 5.
3. Scornful and abusive words which may lead to murder.
   "Raca:" "fool." St. Matt. v. 22.
4. Harbouring evil feelings ("envy, hatred, malice, uncharitableness," [Litany]) which may end in murder if opportunity arise. 1 St. John iii. 15.

It requires these duties:

1. Love, which is called "the fulfilling of the law. Rom. xiii. 10; St. Matt. v. 44; 1 St. John iii. 11, 12, 16.
2. Self-restraint.
   David twice restrained himself and his followers from killing Saul. 1 Sam. xxiv. 6, 7, xxvi. 8—11.
3. Forgiveness.
   St. Luke xxiii. 34; Acts vii. 60.

The Seventh Commandment.

St. Matt. xix. 18.

It forbids these sins:

Adultery.

David: 2 Sam. xii. 1—10. Herod: St. Matt. xiv. 4.

See promise in Holy Matrimony to "forsake all other and keep thee only unto $\frac{\text{her}}{\text{him}}$ so long as ye both shall live."

Low company.

1 Cor. xv. 33.

Low talk.

St. Matt. xv. 18; Eph. iv. 29, v. 4; St. James iii. 6.

Looking at what is indecent.

St. Matt. v. 29; Ps. cxix. 37.

It requires these duties:

To be pure in heart.

The Sixth Beatitude. Hymn 339.

"O God make clean our hearts within us."

Collect at beginning of Communion.

To be modest

(1) in dress. David's immodesty. 2 Sam. vi. 20; Jezebel, 2 Kings ix. 30; Isa. iii. 16—23; 1 Tim. ii. 9; 1 St. Peter iii. 3.

(2) in conversation. St. James iii. 2.

To be temperate in eating and drinking. "To keep my body in temperance, soberness, and chastity." Catechism. St. Luke xxi. 34; Rom. xiii. 13.

The Eighth Commandment.

St. Matt. xix. 18.

It forbids these sins:

1. Taking what belongs to another.
   Rachel: Gen. xxxix. 19: Judas, St. John xii. 6; Eph. iv. 28.
2. Keeping back what belongs to another.
   Ps. xxxvii. 21; Rom. xii. 8.
3. Cheating.
   By false weights and measures.
   Lev. xix. 35, 36; Deut. xxv. 13—16; Prov. xi. 1; Micah vi. 10, 11.
   In any other way. Jesus says, "Defraud not." St. Mark x. 19.
   Lev. xix. 11. Gehazi, 2 Kings v. 20.
   Ananias and Sapphira: Acts v. 1—11.

It requires this duty:

To be true and just in all dealings,—

1. By being honest as stewards for man or for God. 1 Cor. iv. 2.
   Joseph: Gen. xxxix. 2—6.
   Samuel: 1 Sam. xii. 1—5.
   The talents: St. Matt. xxv. 14—30.
2. By restoring anything wrongly gotten.
   Zacchæus: St. Luke xix. 8.
3. By giving a good day's $\left\{\begin{matrix}\text{work}\\\text{wage}\end{matrix}\right\}$ for a day's $\left\{\begin{matrix}\text{wage.}\\\text{work.}\end{matrix}\right\}$
   Lev. xix. 13; Jer. xxii. 13; Mal. iii. 5.
   St. Luke iii. end of 14, vi. 38; Eph. vi. 6, 7; Col. iii. 22, 23.
4. By paying taxes, tithes, rates, &c., if chargeable.
   Mal. iii. 8—10; Rom. xii. 7.

The Ninth Commandment.

St. Matt. xix. 18.

It forbids these sins:

1. False witness in a Court of Justice.
   Against Naboth. 1 Kings xxi. 13.
   Against our Lord. St. Matt. xxvi. 59, 60.
   Against St. Stephen. Acts vi. 11, 13.
2. Telling or acting a lie.
   Telling: Gen. xxvii. 19; 2 Kings v. 22, 25.
   Acting: Gen. xxvii. 16, xxxvii. 31, 32.
3. Keeping back part of the truth, in order to deceive.
   Acts v. 2, 8.
4. Calumny or slander.
   Job i. 6, see heading at top of chapter.
5. Idle or uncharitable tale-bearing.
   Lev. xix. 16; 1 Tim. v. 13.

These sins are represented as sins of the Devil.
Gen. iii. 4; Job i. 9—11, &c.; St. John viii. 44; Rev. xii. 10.

It requires these duties:

1. To "speak every man truth with his neighbour; for we are members one of another." Eph. iv. 25.
2. To say whatever good we truly can of any person. Rom. xii. 10; 1 St. Pet. iv. 8.

The Tenth Commandment.

IT deals with our thoughts and feelings before they pass into words and acts: thus it is a defence against breaking other Commandments. [See Ahab, below.] Human laws cannot reach to the thoughts of the heart; but the Divine Law does.

It forbids these sins:

1. Covetousness. Longing for what we know we cannot rightly obtain.
   Eve: Gen. iii. 6. Achan: Josh. vii. 21.
   Balaam: Numb. xxii.; 2 St. Pet. ii. 15; St. Jude 11.
   Ahab: 1 Kings xxi. First he broke the Tenth Commandment; then the Ninth; then the Sixth; then the Eighth.
   Judas: St. Matt. xxvi. 14—16; St. John xii. 5.
   It is idolatry: Col. iii. 5, 6; St. Luke xii. 15.
2. Discontent. Repining at our lot.
   The labourers: St. Matt. xx. 11.
3. Envy. Ill-will towards another because he has some good which we have not.
   Cain: Gen. iv. 5. Saul: 1 Sam. xviii. 8.
   "An evil eye:" St. Matt. xx. 15.
   The elder brother: St. Luke xv. 28.
   Jews envy Gentiles: Acts xiii. 45.

It requires these duties:

1. To labour honestly and pay for what you want.
   David: 2 Sam. xxiv. 24. St. Paul: Acts xx. 33, 34.
2. Contentment. Phil. iv. 11; 1 Tim. vi. 6.
3. To rejoice in the good of others.
   St. John Baptist: St. Luke iii. 16; St. John iii. 29, 30.

The Lord's Prayer.

IT consists of three parts,—the Address, Six Petitions, a Doxology. Of the Petitions, the first three are for God's glory; the last three are for our benefit.

Our Lord taught it twice: first, in His Sermon on the Mount, (St. Matt. vi. 9); and secondly, when a disciple said, "Lord, teach us to pray." (St. Luke xi. 1; no doxology.) We say it twice in daily prayer in church; without doxology the second time.

The Address.

"Our Father, which art in Heaven."

"Father." Rom. viii. 15; Gal. iv. 6.

Affection is due to God as a Father.

Deut. vi. 5; 1 St. John iv. 19.

"My God, my Father, blissful name!
O may I call Thee mine:
May I with sweet assurance claim
A portion so divine.

"This only can my fears controul
And bid my sorrows fly:
What harm can ever reach my soul
Beneath my Father's eye?"

Mrs. Anne Steele.

Christ compares Him with an earthly father, and says that God is more ready to hear. St. Matt. vii. 11.

"*Our* Father." Isa. lxiii. 16.

We must think of and pray for others beside self (1 Tim. ii. 1—3), especially for "those that believe," i.e. the church. 1 Tim. iv. 10.

As we all have one Father, we are brethren. Mal. ii. 10; 2 Cor. vi. 18.

"In Heaven." This teaches us—

1. His Greatness. 1 Chron. xvi. 25—27; 2 Chron. xx. 6; Job xi. 8, 9; Ps. viii. 1, 3.
2. Our lowly position. Gen. ii. 7, iii. 19, xviii. 27; Ps. viii. 1, 4; Eccl. v. 2.

The Lord's Prayer.

IN His arrangement of it He puts the three petitions for God's glory before the three for our benefit, thus teaching us to think of God before self.

"Father, glorify Thy Name." St. John xii. 28.

"I seek not mine own glory." St. John viii. 50.

Duty to God comes before duty to man in the Ten Commandments.

The first of the three petitions for God's Glory.

"Hallowed be Thy Name." Lev. xxii. 32.

See Third Commandment: page 18.

The Jews durst not even pronounce God's Name Jehovah. Whenever that sacred name occurs in the Scriptures they read Adonai instead, a common word meaning Lord. This shews us that we ought not to use His Name lightly and idly, but

"trembling take upon a mortal tongue
That hallowed Name to harps of seraphs sung."—*Mrs. Barbauld.*

Third Commandment. Ps. cxi. 9.

"We worship Thy Name." Te Deum.

"Holy is His Name." Magnificat.

We must hallow God's Name (1) "not only with our lips, but (2) in our lives."

1. "Our mouth shall shew forth Thy praise."
   Ps. xlvii. 6; Phil. ii. 11; Hymn 155.
2. For the especial reason that we are baptized in that Name.
   St. Matt. xxviii. 19; Ps. ciii. 1; Ezek. xxxvi. 21—23.

First Offertory sentence. Rom. xii. 1.

Hallowed in our hearts. 1 St. Peter iii. 15.

"I desire my Lord God, our heavenly Father . . . to send His grace unto me and to all people, that we may worship Him . . . as we ought to do."

The Lord's Prayer.

The second of the three petitions for God's glory.

"Thy Kingdom Come."

THE Kingdom of Heaven

1. is now invisible in the heart of man;
2. is visible on the earth;
3. is future in Heaven.

These three aspects are illustrated by seven parables in St. Matt. xiii.

1. "Within you." St. Luke xvii. 21.
   Rom. xiv. 17.
   Confirmation: Bishop's prayer whilst laying his hand on.
2. *In* this world, but not *of* this world.
   St. John xvii. 15, 16, xviii. 36.
   Rom. xii. 2; Col. i. 13; St. Matt. iii. 2.
   The outward visible sign of entrance into this Kingdom, and the inward spiritual grace. St. John iii. 5.
3. In Heaven. 2 Tim. iv. 18.
   Phil. iii. 20, "conversation" should be translated "citizenship."

Illustrations of the different meanings of the prayer.

1. Ps. li. 10; St. Luke viii. 15.
2. Rev. xi. 15. How earnestly Lot must have made this prayer, because he was really "vexed." 2 St. Peter ii. 7, 8, and Noah, verse 5.
3. "Accomplish the number of Thine elect, and hasten Thy Kingdom." Burial Service.
   2 Tim. iv. 6; Rev. xxii. 20, end.

The Lord's Prayer.

The last of the three petitions for God's glory.

"Thy Will be done."

IN earth—by the subduing of all things to Himself (Phil. iii. 21), and by the submission of our wills to His Will. Hymn 432.
Abraham: Gen. xxii. 3.
Job: i. 21.
David: Acts xiii. 22; Ps. xl. 8 (Bible), cxliii. 10 (Bible).
The Virgin Mary: St. Luke i. 38.
The Lord Jesus: St. John v. 30; St. Luke xxii. 42; Heb. x. 7.

Here are a few instances of God's revealed Will:—that we should
believe: St. John vi. 40, (and iii. 16.)
be thankful: Eph. v. 20; 1 Thess. v. 18.
do God's Will: St. Matt. vii. 21.
be obedient subjects: 1 St. Peter ii. 13—15.
be sanctified (made holy): 1 Thess. iv. 3.
be saved: 1 Tim. ii. 4; 1 St. John ii. 17.

As in Heaven. We know few particulars.
Ps. xix. 1; Te Deum, 3—5; Rev. vii. 15, xxii. 3; Michaelmas Collect; Hymn 486, last couplet.

The Lord's Prayer.

The first of the three petitions for Man's benefit.

"Give us this day our daily bread."

THE only petition for bodily needs. St. Luke xii. 23.

Not selfishly, "Give *me*," (scene in gate of Samaria, 2 Kings vii. 20), but "Give *us*." (Joseph thought of others beside self. Gen. xli. 34—36.)

This day. Trusting God for the morrow. St. Matt. vi. 25, 26, 31—34.

Our. Not really ours, or we should not need to pray for it. It is God who gives seed to the sower, and bread to the eater. Isa. lv. 10. He is "the Giver of all good gifts." Ember Prayer. "The Author and Giver of all good things." Collect, Seventh Sunday after Trinity.

Daily. This shews that we ought to pray every day, (Ps. lxviii. 19, Psalter and Bible), and at the beginning of the day.

Bread. A wide word as meaning *all* necessary things. St. Matt. iv. 4; Prov. xxx. 8, 9. "Give me," &c. The Desire.

"Not to my wish, but to my want,
Do Thou Thy gifts supply:
The good, unasked, in mercy grant;
The ill, though asked, deny."—*Merrick.*

Bread. A narrow word as meaning *only* necessary things: e.g. not riches nor long life. Solomon prayed in this spirit and pleased God. 1 Kings iii. 11.

"I pray unto God that He will send us all things that be needful both for our souls and bodies." The Desire.

The Lord's Prayer.

The second of the three petitions for Man's benefit.

"Forgive us."

OUR trespasses. "Sins:" St. Luke xi. 4.
"Debts:" St. Matt. vi. 12.

Let us suppose that "sins" are faults of commission:

"We have done those things which we ought not to have done."

and that "debts" are faults of omission:

"We have left undone those things which we ought to have done."

We are "miserable offenders" (Gen. Confession), and "miserable sinners" (Litany).

We may only ask forgiveness on the condition of granting it. St. Matt. vi. 14, 15; St. Mark xi. 25, 26. See how the unmerciful servant, who had been forgiven, was cast out of forgiveness and had all his debts imputed to him again, because he did not forgive. St. Matt. xviii. 23.

God forgives us, not for our goodness, but for Christ's sake. Eph. iv. 32.

"As we forgive." This is not a boast, but a promise or declaration made to God. It is not impossible for us to make, since forgiveness has often been granted by persons who have been greatly wronged.

Esau: Gen. xxxiii. 4. Joseph: Gen. xlv. 4.

St. Stephen: Acts vii. 60. The Lord Jesus: St. Luke xxiii. 34.

We must forgive not once but always (St. Matt. xviii. 21, 22), and must be willing to return good for evil. St. Matt. v. 44; Rom. xii. 19, 20; 1 St. Pet. iii. 9.

Hymn: "Lord, forgive me day by day."—*Conder.*

The Lord's Prayer.

The third of the three petitions for Man's benefit.

"Lead us not into temptation, but deliver us from evil."

TEMPTATION. St. James (i. 13) forbids us to say that God tempts us to sin. But God is the disposer of our lot, of poverty, riches, sickness, health, pleasure, trouble, all of which are sources of temptation; therefore we ask Him so to order our lot that we may be least exposed to temptation. Agur did so. Prov. xxx. 9.

We are never secure from temptation.

Adam and Eve in a state of innocence were tempted. Gen. iii.

Satan entered into Judas in the very presence of Christ. St. John xiii. 27.

The chosen people of God. Numb. xiv. 27; 1 Cor. x. 5.

We are exposed to temptation both from within by original sin (Article IX.; Ps. li. 5), and from without by evil spirits. Eph. vi. 12. God permits this in order to prove the worth of our characters, and to train and make us strong (Ps. lxvi. 9; 1 St. Pet. i. 7); but He does not let us be tried beyond our strength (1 Cor. x. 13), as Job was not.

We must "watch and pray" against temptation. St. Matt. xxvi. 41; Hymn 345.

Evil. Perhaps this should be translated, "Deliver us from the Evil One," "our ghostly enemy." God is greater than he. 1 St. John iv. 4. See what Jesus said about a certain class of evil spirits, St. Matt. xvii. 21; and St. Paul ruled himself upon that principle. 1 Cor. ix. 27. Collect, First Sunday in Lent. We are to overcome Satan not by our own strength alone, but by the grace of God (Acts xv. 11), and by the Blood of the Lamb. Rev. xii. 11.

"I pray unto God that it will please Him to save and defend us in all dangers ghostly and bodily; and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death." (Desire.) Collect, Second Sunday in Lent.

The Lord's Prayer.

THE DOXOLOGY.

DOXOLOGY, i.e. praise-speaking, the uttering of praise or glory to God. St. Luke (xi.) omits it: St. Matthew (vi. 13) gives it. See King David's doxology, 1 Chron. xxix. 10—13.

"For Thine is the Kingdom." God is King of heaven (Ps. xx. 9) and of earth. (Ps. xlvii. 2, 7.) Address of the "Prayer for the Queen's Majesty."

"The Power." He is omni-potent, i.e. all-powerful.

"I believe in God, the Father Almighty." Address of Collect for Seventh Sunday after Trinity. Ps. lxii. 11.

"And the Glory." "Thou art the King of Glory, O Christ." (Te Deum, verse 14.) Ps. xix. 1; Rev. xxi. 11.

"For ever and ever." No time can be longer than for ever. The double repetition of the word is intended to impress the idea of eternity upon us. [Similarly in the Psalter God is twelve times called the "Most Highest," although the addition of the former word cannot make the latter mean any more.] "An everlasting kingdom, from generation to generation:" King Nebuchadnezzar's royal Proclamation (Dan. iv. 3): his doxology. Dan. iv. 34, 35, 37. Daniel's vision of Christ's kingdom. Dan. vii. 13, 14, 27. "Thy Kingdom, Power, Glory, everlasting, throughout all ages." (Ps. cxlv. 11—13.) Rev. xi. 15.

"Amen." This word sometimes means "So be it" (i.e. "So may it be"), and sometimes "So it is." It has the former meaning after a supplication, and the latter after an affirmation. The former at end of prayers and of Gloria [h]. The latter at end of Apostles' and Nicene Creeds, and after God's curses in Commination Service, which are His affirmations, not our desires ["Cursed *is* . . ." not "cursed *be* . . .[1]"], and at end of Consecration and Gloria in Excelsis in Holy Communion. Sung after hymns its meaning depends on the hymn. At end of St. Luke's Lord's Prayer it means "So be it:" but at end of St. Matthew's perhaps the concluding affirmation (doxology) makes it mean "So it is." Amen literally means "true," "truth," or "truly." And when Isaiah (lxv. 16, twice) speaks of "the God of truth," his exact words are "Elohi amen," the God of amen.

[h] "Glory be to the . . ." i.e. "May glory be to the . . ." I wish it. I pray that it may be so.

[1] "Cursed be . . ." in the Bible, Deut. xxvii.; and therefore the Amen there means "So be it." But it is otherwise in the Prayer-Book.

The Confirmation Service.

RUBRIC. Which is the day? [—— day — inst. at — o'clock.] Where should the candidates be placed?

PREFACE. "Edifying," benefit. "Convenient," suitable. "Ratify," make sure. "Endeavour themselves," exert themselves. Candidates are to know the Creed, Commandments, and Prayer, and to understand the Catechism. See end of Baptismal Service, "Ye are to take care."

THE BISHOP'S QUESTION is one of the most solemn and important questions that we can ever be asked.

"This congregation" comprises the "witnesses" mentioned at end of third rubric after Catechism.

ANSWER: "audibly," i.e. so as to be heard by the Bishop.

"I do . . ." what? . . . renew the promise made at my Baptism.

"I do" promise now to be Christ's faithful soldier and servant.

But something seems to whisper that it will be beyond your own strength to keep this promise always; and so your Bishop reminds you that "your help is in the Name of the Lord." Response [Apostles' Creed, "Maker of heaven and earth"]. Ps. cxxiv. 8. The other versicles are from Ps. cxiii. 2, cii. 1.

PRAYER. "Regenerate," see beginning of Baptism Service, also Article XXVII. "Manifold," in this case sevenfold: count them. "Ghostly," spiritual. See Isa. xi. 2, 3; the Bible translation does not distinguish between the sixth and seventh gifts so well as the Prayer-Book. See hymn in Ordering of Priests and in Consecration of Bishops, "Come Holy Ghost . . . Who dost Thy sevenfold gifts impart."

THE LAYING ON OF HANDS, which is the Confirmation. ["Severally," separately.] The words are your Bishop's prayer for your salvation. Your friends and the congregation add their prayer to it in one word, "Amen."

THE COLLECT. "To will," to wish. Example of Apostles, Acts viii. 17, xix. 6. "By" what "sign?" The Bishop's hand is on your head for only a moment; but he prays that God's Hand may ever be over you.

RUBRIC AT END. To profit by the Holy Communion there must be some amount of religious understanding and religious purpose; and Confirmation is the guarantee of these.

Forms of Prayer to be used at Sea.

AS Great Britain is an island what could we do without ships? We need them both for commerce and for defence. They have been called "the wooden walls of England." So many of our countrymen are occupied upon the sea that these Prayers (mostly put together from the Bible) were added to our Book two and a quarter centuries ago. In like manner our Hymn-book has four hymns "for use at sea," and has two hymns for us on land to use when our friends are "travelling by sea."

These Prayers are not all one Service, but are for use on different occasions. See the headings. In storm. Enemy. After storm. Victory. Notice that in these Forms battle is as much contemplated as tempest. Such would not be the case now except in time of declared war. In the century before last, and last century, the seas were infested with pirates, who were not "such as pass on the seas upon their lawful occasions" [lawful business], and against whom our Sovereign's fleet would try to protect all other vessels. First prayer "in her Majesty's navy."

The Service to be used at Sea daily is the same that we use on land. Rubric at top. But days may come when the people in the ship "cannot meet to join in prayer, because of fight or storm." Rubric. So some very short prayers are put, for individuals singly, to be learned by heart, as you might not then be able to open your Book: Three "general," i.e. for either case (fight or storm); Five before enemy; Two, and a little Litany and Lord's Prayer, in storm. Find following Confession and Absolution (and Collect near beginning, "Prevent [Go before] us") in Communion Service.

Read St. Mark iv. 37 to end. Verse 2 of Hymn 321. The disciples "gave [up] all for lost—ship, goods, lives," yet were "rescued out of the jaws of death" "when they called in their trouble" on the Lord. Collect of Thanks. Did they thank Him? Our sailors are taught to do so. The two "Hymns of praise" ("after tempest," "after victory") are put together from the Psalms. Try to find some of the verses.

After battle the slain on deck must be "committed to the deep." For them and others dying at sea a special sentence is to be used in the Burial Service, saying that we look for the time "when the sea shall give up her dead." Rev. xx. 13.

Let the Rubrics be read carefully throughout.

Can the teacher illustrate some part of the lesson with an authentic story of heroism at a shipwreck or naval encounter? Acts xxvii.

A Form of Prayer for the Twentieth day of June.

ACCESSION of Queen Victoria, 1837. [Explain difference between Accession and Ascension. An English dictionary will help you.] "A certain solemn day, for which a particular Service is appointed." [Find these words in Table near beginning of Prayer-Book.] Now let us go through the Service, noticing the rubrics. [Rubric means printed in red ink. The directions about the Services are printed in red ink, except in the cheapest Prayer-Books.] Learn the first sentence, "I exhort," &c. How is the Psalm instead of Venite composed? [Composed means "put together."] The Psalms and Lessons are "proper." [What does that word mean?] Shew something that is "proper" in the Lessons. See which of the suffrages are to be found in other Services. [Daily Prayer: Holy Matrimony: Thanksgiving of Women.] Observe special collects, one here and another in the Holy Communion, "instead of" the collect of the week. Is the Litany to be used this day? What additions are to be made to it, and where? After the Decalogue [what is that? in Communion Service,] what alteration comes next? Notice the proper Epistle and Gospel. The last rubric seems to shew that we are to go straight on, after the prayer for the Church Militant, to the special prayer for Unity, three final collects, and Blessing; so there is no Celebration.

On our coin are the letters D.G. and F.D., initials of the Latin words Dei Gratiâ and Fidei Defensor. "Victoria *by the Grace of God* Queen of Britain and *Defender of the Faith.*" It is her duty to defend the Christian Faith from popery and infidelity.

Thanksgiving for Harvest.

"IN everything give thanks." 1 Thess. v. 18. So we thank God not only for a plentiful harvest, but also in a season of scarcity; because, as common sense tells us, "half a loaf is better than no bread." How dreadful the latter would be! We dread "scarcity and dearth" [see "Prayers upon Several Occasions," after Litany]; but "no bread" would be more terrible. Famine might drive us from our home. Gen. xii. 10, xxvi. 1, xlvii. 13. We give thanks not just once a year, or month, or week, but every day in saying grace at meals. ["Grace," Latin word, means "thanks."] The Lord's Prayer teaches us to do so; for as we are to pray for "daily [not yearly, or monthly, or weekly] bread," so we thank and praise God daily. Te Deum, verses 24, 25. And three times a week the Church asks Him to give and preserve to us the fruits after their kind. Litany.

"The joy in harvest" [Isa. ix. 3] comes but once a year; and once a year we make special acknowledgment of God's goodness in putting gladness in our hearts by the increase of corn, &c. Ps. iv. 8. The Thanksgiving "for Plenty" should always be used in an abundant harvest. See how it teaches us the two objects for which God makes the land yield increase: i. His glory; because thus we are led to bless Him and confess His power and goodness. Ps. lxv. 9 to end, civ. 13, 14, 15, cv. 1, 2. And ii. our comfort; because by a good harvest we enjoy "cheapness and plenty."

The First Beatitude.

IT is to the poor in spirit that the Gospel is preached. St. Luke vii. 22. None but they can receive as Gospel the "comfortable words" [Communion] that "Christ Jesus came into the world to save sinners." 1 Tim. i. 15. See King David's humble words—last sentence but one at beginning of Daily Prayer. The divine declaration, "I am not come to call the righteous but sinners to repentance," [St. Matt. ix. 13], would sound as an offence and not a Gospel to the proud and self-righteous. When our Lord said that "a rich man shall hardly enter into the kingdom of heaven," [St. Matt. xix. 23,] He meant a proud man "trusting in riches." St. Mark x. 24; Ps. xlix. 6, lii. 8; St. Matt. xiii. 22. Observe Nebuchadnezzar's pride. Dan. iv. 30. But he learned that "those that walk in pride God is able to abase." Verse 37.

Poverty of spirit, which we call humility, is the first preparation of our heart and mind to receive the Gospel of Him who was "lowly in heart." St. Matt. xi. 29. When Mary chose the better part, she humbly sat at Jesus' feet. St. Luke x. 42, 39. Probably she had learned the Proverb [xxii. 4], "By humility are riches and honour and life." The Lord once rebuked the Christians of Laodicea for their want of this virtue. Rev. iii. 17. They thought themselves so rich, that there was danger of their losing the Gospel which He gives only to the poor in Spirit. See how the humble publican in answer to his prayer received the peace of God surpassing all understanding, which the Pharisee (a better man in other respects) failed to obtain. St. Luke xviii. 10—14. Learn St. Luke xiv. 11; Magnificat, verse 7. Not only towards God must we practise humility, but also towards man, as the Catechism teaches: "My duty towards my neighbour is to order myself lowly and reverently to all my betters." Phil. ii. 3, latter half.

"The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing
Sings in the shade when all things rest.
In lark and nightingale we see
What honour hath humility.

"The saint that wears heaven's brightest crown
In deepest adoration bends;
The weight of glory bows him down
Then most when most his soul ascends.
Nearest the throne itself must be
The footstool of humility."—*Montgomery.*

The Second Beatitude.

NOT to every sort of mourning is comfort promised. "The sorrow of the world worketh (not comfort but) death." 2 Cor. vii. 10. This was the case with Ahithophel (2 Sam. xvii. 23), and with Judas. St. Matt. xxvii. 3, 5. But that mourning is blessed which is "after a godly manner," "godly sorrow." 2 Cor. vii. 9, 10. This was the case with the Ninevites (Jonah iii. 5, 6), with Ahab (1 Kings xxi. 27), with Hezekiah (Isa. xxxvii. 1), with the Jews in captivity at Babylon (Ps. cxxxvii., cxxix., cxxx.), with Mordecai (Esther iv. 1), with the Prodigal (St. Luke xv. 21), with St. Peter (St. Matt. xxvi. 75), and with the Disciples who had forsaken their Lord and fled. St. Matt. xxvi. 56. To them the Comforter was promised. St. John xv. 26.

The "Man of sorrows and acquainted with grief" offers comfort to those who mourn under bereavements, which are the dispensation of God. E.g., Jacob: Gen. xxxvii. 34, 35. Job: xlii. 10. The widow at Nain: St. Luke vii. 13. The sisters of Lazarus: St. John xi. 33. When we bury our Christian dead we are "not to be sorry as men without hope, for them that sleep in Jesus." Burial Collect; 1 Thess. iv. 13. "Blessed are the dead which die in the Lord" (Rev. xiv. 13), and blessed are the survivors who mourn with faith and hope. "Wherefore comfort one another with these words." 1 Thess. iv. 18.

"O deem not they are blest alone
Whose lives a peaceful tenour keep;
The Power who pities man has shewn
A blessing for the eyes that weep.

"There is a day of sunny rest
For every dark and troubled night:
And grief may bide an evening guest,
But joy shall come with early light.

"For God has marked each sorrowing day,
And numbered every secret tear;
And Heaven's long age of bliss shall pay
For all His children suffer here."—*Bryant.*

The Third Beatitude.

THE reason why the meek are pronounced blessed is quoted by our Lord from Ps. xxxvii. 11 : see Bible and Prayer-Book. Abram was meek in allowing his nephew the first choice of territory (Gen. xiii.), and Abram's inheritance was blessed and Lot's was not. The meekness of Moses (Numb. xii. 3) is proverbial, ["As meek as Moses,"] and he was to inherit the land of promise. But because, one unhappy day, he forsook his meekness, (and spoke as though he, and not God, was working a miracle, Numb. xx. 10,) therefore that blessing was withdrawn from him, and he was permitted only to see the land, but not to enter it. Deut. xxxii. 51, 52; Hymn 519.

Perhaps it may be said of meekness, as of godliness, that it has "promise of the life that now is, as well as of that which is to come." 1 Tim. iv. 8. But we generally suppose our Lord to have meant that the meek shall inherit the land of the heavenly Canaan, the "new earth" which we look for according to His promise. 2 St. Peter iii. 13. Meekness is one of the fruits of the Holy Spirit (Gal. v. 23), which we who are "men of God" must "follow after" (1 Tim. vi. 11); and it is an "ornament of great price in the sight of God." 1 St. Peter iii. 4. The Lord Himself was meek, (St. Matt. xi. 29, xxi. 5; 2 Cor. x. 1,) and has "left us an example that we should follow His steps, who, when He was reviled, reviled not again; when He suffered, He threatened not." 1 St. Peter ii. 21, 23.

"I beseech you, by the meekness and gentleness of Christ, to be gentle, shewing all meekness." *St. Paul* (1 Cor. x. 1; Titus iii. 2).

"The gentle child that tries to please,
That does not quarrel, fret, or tease,
That would not say an angry word,—
That child is pleasing to the Lord."

Miss Taylor of Ongar.

The Fourth Beatitude.

OUR Lord did not say, "Blessed are they which do hunger and thirst after wealth, or power, or rank, or pomp; for they shall be filled." For such persons are never satisfied here, and these are not the blessings that will be bestowed on them hereafter. But the desire which He has blessed will be perfectly satisfied hereafter in the new world wherein righteousness only shall dwell (2 St. Peter iii. 13), though perhaps not in this world, where evil is always mixed with good. St. Matt. xiii. 30; Hymn 334. Those who desire religion not as physic, of which a dose once a week may suffice, but as food for every day, experience how God "fills the hungry with good things." Magnificat. As Christ taught us to pray for "daily bread," so would He have us seek daily food for the soul. Deut. viii. 3; St. Luke iv. 4; St. John vi. 27.

"Thy bounteous Hand with food can bless
The bleak and lonely wilderness;
And Thou hast taught us, Lord, to pray
For daily bread from day to day.

"Do Thou Thy gracious comfort give,
By which alone the soul may live;
And grant Thy servants, Lord, we pray,
The bread of life from day to day."

Heber's Hymn for Fourth Sunday in Lent.

"I am the bread of life," says our Saviour: "He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." St. John vi. 35. Thus He puts Himself in place of righteousness; and naturally, for "this is His Name whereby He shall be called, The Lord our Righteousness." Jer. xxiii. 6. The prophet Amos (viii. 11—13) tells of a time (nearly 800 years B.C.) when people hungered and thirsted after the Word of God in vain, for there was a famine not of bread and water but of God's Word. But the prophet Isaiah, in the latter part of the same century, uttered glorious words just like a fore-teaching of this Beatitude: "Ho, every one," &c. lv. 1. See how the Lord Jesus taught the same lesson at Jacob's well (St. John iv. 10—15), and told His disciples that His meat was to do the will of the Father. St. John iv. 31—34.

The Fifth Beatitude.

FURTHER on in the Sermon (St. Matt. v. 38) our Lord refers to some old Divine laws (Deut. xix. 21) to which this Beatitude is quite opposed, and which are shocking to us Christians. But those laws were given to a people who had long been debased by slavery, and had never learned to control their passions, and would have liked to indulge in unbridled revenge. The limitation, "an eye for an eye," &c., put restraints on revenge, and so after a while the Israelites learned to live by higher Divine rules. Exod. xxiii. 4, 5; Prov. xxiv. 17, xxv. 21. Christ teaches, "Be ye merciful, as your Father is merciful" (St. Luke vi. 36), and in the nine preceding verses He teaches in what ways we must try to be so. Mercy was always a characteristic of the Almighty, and might and mercy ought to go together among men.

"Mercy is twice blessed;
It blesseth him that gives, and him that takes:
'Tis mightiest in the mightiest; it becomes
The thronéd monarch better than his crown.

"Mercy seasons justice.
In the course of justice none of us
Should see salvation. We do pray for mercy,
And that same prayer doth teach us all to render
The deeds of mercy."—*Shakespear.*

As "the earth is full of Thy mercy" (Ps. cxix. 64), so is the Bible, and especially the Psalter. Some of the parables illustrate God's mercy (St. Luke x. 25—37, xv.), and the miracles prove it. Exod. xvi. 13—15, xvii. 6; 1 Kings xvii. 22; and all the Saviour's. Joseph, who forgave and shewed mercy to his brothers, obtained great mercy from God. And Rahab for her pity obtained mercy. St. James ii. 25. It was not so with the unmerciful servant (St. Matt. xviii. 23—35; St. James ii. 13), nor with Adonibezek (Judges i. 6, 7), nor with Agag. 1 Sam. xv. 32, 33. Hence we learn to pray, "Forgive us, as we forgive." Children should begin to learn mercy by being kind to dumb animals: "Into your hand are they delivered." Gen. ix. 2; Prov. xii. 10. God's care for even sparrows and ravens (St. Luke xii. 6, 24) teaches us to be kind to His creatures.

The Sixth Beatitude.

"WHO shall ascend into the hill of the Lord? or who shall rise up in His holy place?" Ps. xxiv. 3. Learn answer in next verse. Nathanael must have been just such a man. St. John i. 47. The Baptist says that "No man hath seen God" (St. John i. 18), and our Lord repeats the assertion (St. John vi. 46); for "God is a Spirit" (St. John iv. 24), and therefore cannot be seen with bodily eyes. But He may be seen with the eye of the soul; He may be "spiritually discerned" (1 Cor. ii. 14); yet not by every soul, but only by the pure hearted. You would not ask an impure person what God is like: for you would not believe that one out of whose mouth you hear filthy communications, blasphemies, or covetousness, can know, however clever he be: which is what Christ says. St. Matt. xii. 35. And He names seven sins which rise in the impure heart. St. Matt. xv. 19. This is why we pray, "O God, make clean our hearts within us, And take not Thy Holy Spirit from us." Morning and Evening Prayer; Ps. li. 10, 11. When God, in His love for us, exerts His power to help and save us, He expects us also to exert ourselves so as to avoid evil company (Ps. i. 1; Prov. i. 15; 1 Cor. xv. 33), and to restrain the tongue from wicked words and to strive against bad thoughts. Ps. cxli. 3, 4. Joseph found bad company in Potiphar's house, but it was not of his own free choosing, for he was a sold slave. Gen. xxxvii. 36. O how mercifully and wonderfully did God preserve him and keep his heart pure in the midst of evil!

White is the emblem of purity. Isa. i. 18; Rev. iii. 4, vii. 14, xix. 8. So clergy and choristers wear white in Divine Service, like the Levites. 2 Chron. v. 12. Let those of us who put on a surplice pray God that it may cover a clean heart, and that the tongue which blesses Him (St. James iii. 9, 10) may never be heard speaking evil. Ps. xxxiv. 13. At holy Baptism infants are generally dressed in white, because after being baptised they are regenerate, for Christ "did sanctify water to the mystical washing away of sin." First prayer in Service. Girls who like to wear white dresses, and take pains to keep them clean, should remember that "pure religion is to keep oneself unspotted from the world." St. James i. 27. "Without holiness no man shall see the Lord," (Heb. xii. 14,) for if you live in darkness you cannot bear to look at the glorious sun. But the sons of God hope to be made like Him in purity, and so to be able to "see Him as He is." 1 St. John iii. 2, 3; Hymn 339.

The Seventh Beatitude.

TO be a peace-maker is more and better than being peaceable. The peaceable person avoids many quarrels by keeping his own tongue from tale-bearing (Prov. xxvi. 20), and railing (1 St. Pet. ii. 23, iii. 9), and his own hands from fighting. St. Matt. v. 39. But the peacemaker exerts himself to prevail upon others to be peaceable also, as Abraham did to appease strife between Lot's herdmen and his. Gen. xiii. 8. Moses tried at risk of his life to reconcile two of his countrymen. Exod. ii. 13; Acts vii. 26; Ps. cxx. 5, 6. St. Paul reconciled Philemon to the runaway slave Onesimus, at risk of expense to himself. Philem. 18, 19. By forgiveness peace is often made, because the forgiven offender's heart is touched so that he will not offend again. Esau forgave treacherous Jacob, and so made peace. Gen. xxxiii. 4, 9. The peacemaker may have to forgive to seventy times seven (St. Matt. xviii. 22), and should be ready with the "soft answer which turneth away wrath." Prov. xv. 1.

"With smiles of peace and looks of love
Light in our dwellings we may make,
Bid kind good humour brighten there,
And do all still for Jesus' sake."—*Hymn* 579.

We were made children of God in holy Baptism (Catechism), but the world does not acknowledge us as such unless we shew the spirit of our Father, "the God of Peace." Rom. xv. 33, xvi. 20; 2 Cor. xiii. 11; Phil. iv. 9; 1 Thess. v. 23; Heb. xiii. 20. Yet He would not allow His chosen people to live in peace with idolatrous Canaanites (Judges ii. 1—3); and the Prince of Peace says that He "came not to send peace but a sword." St. Matt. x. 34. The peacemaker sometimes finds (as He did) that peace does not come till after the sword has done its work. So we are called the "soldiers" of Christ (Baptism), and members of the Militant (i.e. fighting) Church. St. Paul begins all his epistles with wishing peace to his friends, whose worldly circumstances were far from peaceful. "Live in peace," he says, "and the God of love and peace shall be with you." 2 Cor. xiii. 11. The greatest Reconciler and Peacemaker is our Lord Jesus Christ. 2nd Article, and Eph. ii. 14.

The Eighth Beatitude.

THE Lord might well speak these words; for He was often persecuted for the good which He did. St. John v. 16; Acts ix. 4, 5. All who hunger and thirst after righteousness are warned, "Marvel not if the world hate you." 1 St. John iii. 13. History shews how often the wicked have hated the righteous. Why did Cain slay Abel? Because Cain was evil and his brother righteous. 1 St. John iii. 12. Righteousness makes the wicked ashamed and afraid and angry. Ps. xxxvii. 33. Joseph was put in prison by Potiphar's wicked wife because he would not sin against God. Gen. xxxix. 9. Micaiah was put in prison by Ahab because he would not prophesy falsely. 1 Kings xxii. 27. Jeremiah was put into the stocks (xx. 2) and into prison (xxxvii. 15) and into a muddy dungeon (xxxviii. 6) for speaking God's truth. Three Jews were thrown into a fiery furnace for not committing idolatry. Dan. iii. Daniel was thrown to the lions for saying his prayers. Dan. vi.; Ps. xxii. 21. Can we doubt that all these righteous persons obtained the Kingdom of heaven?

> "Happy the virtuous! Come what may,
> Though heaven dissolve, and earth decay:
> Happy the righteous man! For he
> Belongs to immortality."—*Bowring.*

St. Peter asks, "Who will harm you, if ye follow that which is good?" 1, iii. 13. Our Lord's Beatitude shews that some will *try* to harm the righteous. But they will not succeed in inflicting lasting harm, for God sends His angels and stops the lions' mouths and delivers His servants. Dan. vi. 22, iii. 28; Ps. xxxiv. 6—10. And St. Peter says, "If ye suffer for righteousness' sake, happy are ye." 1, iii. 14; Hymn 426, verses 2, 3.

The Ninth Beatitude.

THE Lord foretold to His disciples that they would be persecuted for His Name's sake. St. Luke xxi. 12, 17; Acts ix. 16. We cannot be His disciples unless we are ready to take up the cross and follow Him. St. Matt. xvi. 24. Think of the three holydays following Christmas, when we commemorate some who are blessed for His Name's sake:—St. Stephen, who suffered in will and in deed: St. John in will but not in deed: the innocent children in deed but not in will. Hymn 579, verse 2.

St. James the Greater lost his head for Christ's sake. Acts xii. 2. St. Peter and other apostles, when beaten for His sake, rejoiced to be counted worthy to suffer for His Name. Acts v. 41. See how Saul persecuted persons of "this way" of thinking. Acts ix. 2, xxii. 4. Then see what he himself endured afterwards for the same cause. 2 Cor. xi. 24—27. All this brought him nearer to the love of Christ. Well might he write those last five verses in eighth chapter of Epistle to Romans!

Before the descent of the Holy Ghost the Apostles had not always been brave. One denied Christ; one betrayed Him; and "they all forsook Him and fled." St. Mark xiv. 50. But afterwards, when they fully understood in Whom they believed (2 Tim. i. 12), they were filled with boldness (Acts iv. 29) for His sake. They knew that "all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. iii. 12. The blessedness and glory of all such is described in Rev. vii. 13—17. This explains the Saviour's prophetical words, "Rejoice and be exceeding glad, for great is your reward in heaven." St. Matt. v. 12.

"Oh, day by day, each Christian child
Has much to do, without, within;
A death to die for Jesus' sake,
A weary war to wage with sin.

"There's not a child so small and weak
But has his little cross to take,
His little work of love and praise
That he may do for Jesus' sake."—*Hymn* 579.

This Beatitude may be abundantly illustrated from the history of the English Church down to the present day. Try to find one or two such illustrations. Hymn 201.

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